which one to choose. Ever going wrong, it knows not when it is right; and it has a painful feeling of the need of something by which to regulate itself, and in accordance with which it may move. The law, then, has not only, in the first instance, to arouse the conscience, it has to serve the farther purpose of righting it in its motions. When it hath lost its delicate sensibility, and its power of direction, there seems to be only one method of restoration, and that is, by placing it alongside of a pure standard of right and wrong, as the magnetized iron which hath lost its virtue is restored by being bound up for a time with a correctly pointing magnet.

III. THE AFFECTIONS ARE GAINED. (1.) Here let us mark how it is needful, ia order to this, that the conscience be appeased. An evil conscience always leads the mind to avoid, as if instinctively, the remembrance of the party offended. There cannot, then, be love to God in a mind in which conscience has not been appeased, nor can there be any of those cognate graces of faith, confidence, hope, and joy, which ought to fill and animate the soul. The appeasing of this moral avenger is an indispensable preliminary to the flowing out of the affections towards God. Provision is made for this in the Christian religion, but in no other religion recommended to man. The philosophic systems have no proposed method of appeasing the conscience. The more influential of the superstitions that have prevailed in the world have felt the need of satisfying God and the conscience, and have set man on a vain attempt to accomplish this end by means of the affections which he cherishes and the services he pays, forgetting that no true affection will be cherished, and that therefore no acceptable service can be paid, till first the conscience is assuaged. Herein lies the weakness of all the philosophic religions, that they do not so much as profess to make any provision to meet this felt want;

and herein lies the weakness of all forms of superstition, that they would accomplish the end by means which cannot be attained till the end itself is attained. The former do not so much as profess to give what to the sinner is a prerequisite to the commencement of religion, and the latter set us in search of it in a road which ever leads back to the point at which we started. In Christianity, and in it alone, a provision is made for thoroughly cleansing the heart from the sense of guilt, that thus the soul